Consecration TO THE IMMACULATA

With an introduction and 13-day preparation according to St. Maximilian Kolbe



Fr. Karl Stehlin

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1. INTRODUCTION

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and thy neighbour as thyself!" This is the great commandment of God.

A) Love of God — Baptismal Promises — St. Louis de Montfort

When we think only briefly about the state of our love for God, we have to be ashamed to admit that it is almost non-existent within us. The one who loves, thinks of the beloved. How often do we think of God? The one who loves, longs for the beloved, and would like to be with him always. How often are we completely indifferent to Our Lord and does He really exist within our consciousness? The one who loves, always strives to bring the beloved joy, shies away from inflicting sorrow or pain. How often do we hurt Our Lord and deny Him through our sins, our omissions?

Our Lord sends us poor, miserable, unworthy sinners His Mother most holy so that She can be our Mother and the Queen of our hearts. He wants us to give our-selves to Her completely (true devotion) in order to transform our entire personal life: to do everything with Her, to always

look up to Her and imitate Her like a child. To do everything through Her, to always look up to Her like a slave obedient to the Queen.

The Mother of God herself has sent us her servant who shall teach us this true and complete devotion, Saint Louis Marie Grignion de Montfort.

The aim of the consecration to Mary as a slave consists in the transformation of our personal life (prayer life, reception of the sacraments, practice of the virtues, spirit of sacrifice) so that we may love God more and more and thus ultimately fulfil our holiest promises, the baptismal promises.

St. Louis de Montfort teaches us to put ourselves under the mantle of the Mother of God in every situation, always and everywhere, and let her lead us poor, miserable sinners by the hand. Only then will we be able to climb the summit of perfection and reach the gates of Heaven at the end of our days.

B) Love of neighbour — Confirmation — Maximilian Kolbe

But after the main commandment of love of God Christ demands that we "love one another as I have loved you", and He calls this His new commandment. How has Christ loved us? He has laid down His life in order to save us from eternal misery and to lead us to eternal bliss.

And here we should ask ourselves: have we ever loved our neighbour as He has loved? How often do we consider the salvation of those around us? We do not care much about most of them, the rest just annoys us. And if we wish somebody well, then it usually stops at "health, prosperity and success".

Again Our Lord sends us help to enable us to practice still better the great commandment of love of neighbour: it is His loving Mother, the Queen who following Christ's example loves all of mankind so much , each and everyone more than the best mother in the world could love her beloved child. For this purpose Christ has given Her all the graces necessary to convert these souls and save them. But God now wants us to participate in this work of salvation of souls. Therefore we have received yet another sacrament, that of Holy Confirmation which confers the Holy Ghost on us not only for our own sanctification, but also to become soldiers of Christ and to collaborate in the building of the mystical body of Christ.

So as not to waste the great graces of holy Confirmation and to finally enrol in the King's army — to answer his call, Our Lord sends us the Immaculata in order for us to become her knights, to join her small army and to help her save the souls of her children — as many as possible.

And here the Immaculata has also sent us another servant who will teach us to become instruments for the salvation of souls and to rekindle again and again the graces of holy Confirmation: Saint Maximilian Kolbe founded the Militia Immaculatae in order to lay the whole world at HER feet so that SHE could crush the devil's head everywhere and overcome errors around the world.

See how the Queen of Heaven and earth becomes a beggar woman, approaches me and humbly begs: My child, I need you! Do you want to help me save my children, immortal souls? *"So many are lost forever, because there is no one to pray for them and make sacrifices."* (Fatima, 19/08/1917)

In St. Maximilian Kolbe's words:

"Isn't it beautiful, this ideal of life? The battle to conquer the whole world, the hearts of all men and of each one in particular beginning with oneself... Our strength consists in recognizing our own stupidity, weakness and misery, and entrusting ourselves entirely to the goodness and power of the Immaculata." (Letter of 11/12/1930). *"Under the military banner of the Immaculata we march into battle and will hoist our flags in the strong-holds of the lord of this world. Then the Immaculata will be Queen of the whole world and of each individual in particular…"* (Letter of 30/06/1931)

2. PRACTICAL INSTRUCTIONS

In order to consecrate oneself to the Immaculata consciously and with devotion as a mere instrument in her hands, a thorough preparation is absolutely necessary. The greater my awareness of the depth and essence of such a devotion, the greater my willingness to prepare myself thoroughly for it. Thus it is my understanding that has to deepen and mature first of all: this is brought about by spiritual reading. Next these spiritual necessities have to penetrate my being and unite me to God through Mary: this occurs through meditation and prayer. Finally, I must translate my insights into everyday life: this occurs through the practice of the virtues, especially through obedience to the will of God and the Immaculata. In other words, we should always strive to become more like HER in our thoughts, desires, words and deeds. But what does She desire most of all? That her beloved children, for whom she has suffered beyond words at the foot of the cross, will not be lost, but go to heaven. And that we cooperate with her.

This pamphlet aims to be the answer to many requests for some practical instructions to enable the faithful to prepare themselves for true devotion. The preparation is spread over 13 days as an 'extended novena'. In this way we would like to honour Our Lady of Fatima because of her predilection for this number.

A few important preliminary remarks:

1. The following instructions are mere suggestions, and should anyone be unable to follow them daily because of lack of time or any other serious reason, let him/her nevertheless be urged to become a knight of the Immaculata. St. Maximilian has precisely spoken out AGAINST laying down complicated and onerous rules for the reception into the Militia Immaculatae; on the contrary, he would like to make it as easy as possible. Anyone who gives the Immaculata their little finger is drawn to her by herself so that the smallest act of love can be transformed into the greatest act of devotion. (see also point 5)

2. The text contained in this pamphlet can be referred to at any time, before or after reception, at the time of renewal of the total consecration or on any other occasion. Similarly the act of consecration can of course be renewed without this preparation. St. Maximilian wishes for the faithful to do this on the occasion of the greater Marian feasts. Nevertheless it is certainly very beneficial to solemnly renew the consecration once a year and to prepare for it during a timespan of 13 days.

3. The Feast of the Immaculate Conception is probably the most appropriate day for the consecration or the solemn

renewal thereof. St. Maximilian sees in this mystery the revelation of Mary's whole being, therefore he calls Her 'the Immaculata' for short. Not only is She herself sinless and 'conceived without original sin', but it is furthermore God's will that She should become the source of our conversion, purification and sanctification in and through her Son.

4. When looking at the history of the MI, it becomes clear that the knighthood has grown most in those places where spiritual directors have prepared the faithful in parish settings. Preparation within a community under the guidance of a priest is without doubt a work dear beyond words to the Immaculata and one that she will bless abundantly. Let the faithful simply join their spiritual director in following the steps outlined in this pamphlet.

5. You are a real knight of the Immaculata only if you endeavour to make those around you interested in and passionate about HER and draw them to HER.

Can you recommend the knighthood of the Immaculata to someone who has perhaps only just found the faith, even if this person him/herself is not yet capable of living a regular spiritual life? ABSOLUTELY! SEE POINT 1! In this case you should make it as easy as possible for such a person to make the consecration and not to in-

timidate him/her by imposing difficult rules.

When giving him/her this booklet, be sure to let him/her know that it is meant only as a small aid and not as a condition for reception.

6. What should be done on a practical level?

◆ Put aside 15-20 minutes every day for the Immaculata in which you offer the daily prayers and make that given day's meditation. If you have enough time, also do the spiritual reading.

◆ Always endeavour to make small sacrifices in honour of the Immaculate heart of Mary in order to console Her and to bring a soul close to Her.

◆ Try to repeatedly offer short prayers for the salvation of souls, especially for those you happen to see around you or think of (see ejaculations 3d).

◆ Take every opportunity to hand out miraculous medals, flyers etc. Before doing so, offer up a short prayer to the Immaculata so that she may open the recipient's heart, and again afterwards. When you are rejected, you have all the more reason to offer a short prayer for the conversion of that person.

◆ When you are asked questions, beg the Immaculata to speak through you. As a rule it is better to SAY LITTLE, maybe offer a few short explanations as well as hints as to where those showing an interest could possibly obtain further information (please refer to the homepage on the flyers!).



3. DAILY PREPARATORY PRAYERS

A) Litany to the Immaculate Heart of Mary

We pray this litany daily because the Immaculate Heart of Mary is the visible expression of her mission to be the Mediatrix of all Graces for the conversion and sanctification of all souls until the end of time. It is no mere coincidence that the MI was founded in the same year in which the Mother of God showed the world her Immaculate Heart in Fatima as our LAST HOPE in these latter times.

B) Marian praise by St. Maximilian Kolbe

This prayer is a wonderful expression of love by a knight for his Lady. It is a request for the will of God to be done — God who wishes that at the end of time the masterpiece of his omnipotence, the Immaculata, be given due recognition and praise. There is surely nothing more pleasing to God than the will to be a faithful child and diligent knight of Mary.

C) Prayer for generosity by St. Ignatius of Loyola

This prayer sums up the Ignatian Exercises and the motto of this 'Soldier of Mary' to do all for the greater glory of God. It is a humble plea to reach the eternal goal and to achieve Christian perfection — through the Immaculata!

D) Ejaculatory prayers

As they are so short, they can be said many times a day. They are flames that ascend to Heaven from our hearts, cause God's heart to open and his rivers of grace to flow into our dark world and our souls.

A) Litany of the Immaculate Heart *(for private use only)*

Lord *have mercy on us.*
Christ *have mercy on us.*
Lord *have mercy on us.*
Christ *hear us.*
Christ *graciously hear us.*
God the Father of Heaven, *have mercy on us.*
God the Son, Redeemer of the world, *have mercy on us.*
God the Holy Spirit, *have mercy on us.*
Holy Trinity, One God, *have mercy on us.*
Immaculate Heart of Mary,
favorite Daughter of God the Father, p*ray for us.*
Immaculate Heart of Mary,
Mother of God the Son, *pray for us.*
Immaculate Heart of Mary,
Spouse of the Holy Spirit, *pray for us.*
Immaculate Heart of Mary, redeemed
in a sublime manner by the merits of thy Son, *pray for us.*

Immaculate Heart of Mary,
Mother and Model of the Church, *pray for us.*
Immaculate Heart of Mary,
excellent exemplar in faith and charity, *pray for us.*
Immaculate Heart of Mary, who conceived the Word of
God in Thy heart before thy did in thy womb, *pray for us.*
Immaculate Heart of Mary, who gave precious Blood to
the Son of God in His human nature, *pray for us.*
Immaculate Heart of Mary,
conceived free of Original Sin, *pray for us.*
Immaculate Heart of Mary, who embraced God's saving
will with a full heart, impeded by no sin, *pray for us.*
Immaculate Heart of Mary, whose sweet soul
a sword pierced beneath the Cross, *pray for us.*
Immaculate Heart of Mary, given to us as Mother by Jesus
as He hung dying on the Cross, *pray for us.*
Immaculate Heart of Mary, who accepted us as sons as
thou stood beneath the Cross, *pray for us.*
Immaculate Heart of Mary, all pure and holy, *pray for us.*
Immaculate Heart of Mary, exalted by Divine grace above
all Angels and men, p*ray for us.*
Immaculate Heart of Mary, Mediatrix of grace, *pray for us.*

Lamb of God, Who takest away the sins of the world,
spare us, O Lord.

Lamb of God, Who takest away the sins of the world,
graciously hear us, O Lord.
Lamb of God, Who takest away the sins of the world,
have mercy on us.

V. Pray for us, O Holy Mother of God.
R. That we may be made worthy of the promises of Christ.

Let us pray: O Immaculate Heart of Mary, bearing with love for all thy children upon earth, pray for us who have recourse to thee. Show to Our Heavenly Father the Wound in the Heart of Thy Son and at the same time offer again the sword that pierced thy Sorrowful and Immaculate Heart as thou suffered by compassion with Thy Divine Son for the redemption of the world. By thy intercession, through the merits of Jesus Christ, bring us to salvation. Amen.

B) Marian praises by St. Maximilian Kolbe

Grant to me that I may praise you, most Blessed Virgin.
Grant that I may praise you with all my strength.
Grant that I may live and work and suffer for you and for you alone, that I may be consumed and die for you.
Grant that I may contribute to your greater and more extensive glorification.

Grant that I may pay you such homage as no one has yet paid you.
Grant that others may surpass me in their zeal for your glorification and that I may then, as though in a noble competition, propagate devotion to you ever more deeply and swiftly and magnificently, as desired by Him Who exalted you so ineffably above all other creatures. Amen.

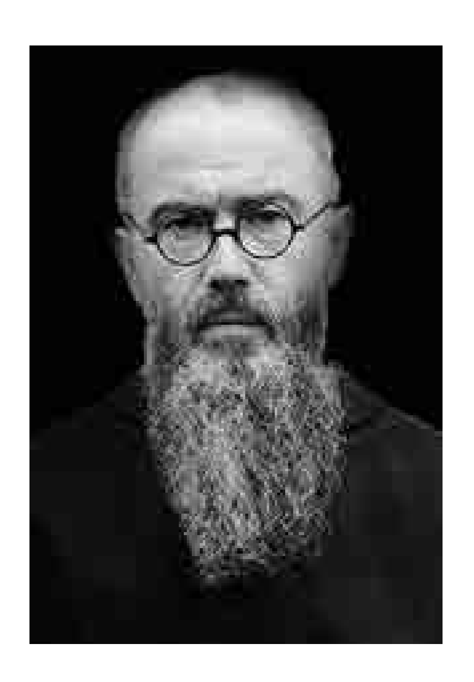
C) Prayer for generosity by St. Ignatius of Loyola

Eternal Word, only begotten Son of God,
Teach me true generosity.
Teach me to serve you as you deserve.
To give without counting the cost,
To fight heedless of wounds,
To labor without seeking rest,
To sacrifice myself without thought of any reward
Save the knowledge that I have done your will. Amen.

D) Ejaculations of the M.I.

O Mary, conceived without sin, pray for us who have recourse to thee, and for all who do not have recourse to thee, especially for the Freemasons and for those who are commended to thy care.

Jesus, Mary, I love You. *Save souls!*
Immaculate Heart of Mary — *be my salvation!*
Saint Maximilian Kolbe — *pray for us!*



4. DAILY MEDITATION AND SPIRITUAL READING

Meditation: Every day we examine one aspect of the consecration prayer. The text in italics is an excerpt from St. Maximilian's original commentary on the consecration text.

Day One

O Immaculata

We address her with this title, because she herself in Lourdes chose to state her name thus: "Immaculate Conception." God and each of the three divine Persons are immaculate, yet God is not conceived. The angels are immaculate, but even in them there is not conception. Our first parents were immaculate before their sin, yet even they were not conceived. Jesus was immaculate and conceived, but He was not a conception, because, being God, He existed before time, and the words that revealed to Moses the name of God referred to Him: "I am Who am" [Ex 3:14], that is, the One who always exists and has no beginning. All other people are a conception; yet, a conception stained by sin. Only she is not merely conceived, but Conception, and, what is more, Immaculate Conception. That name contains many other mysteries that will be revealed in time. For

it marks the fact that Immaculate Conception belongs in some way to the very essence of the Immaculate. That name must be dear to her, for it indicates the first grace she received in the first instant of her existence, and the first gift is always the most welcome. This name, then, was fulfilled throughout her life, because she was always without sin. So she was also full of grace and God was with her (cf. Lk 1:28) always and with her to the point that she became the Mother of the Son of God.

Explanation:

From the beginning St. Maximilian wanted to direct us to the unique mystery of the Immaculate Conception by comparing Mary to all others: with God Himself, with Christ, with human beings. Conception is a concept that is difficult to define as it encompasses so much. It is the beginning of the existence of a being, but this beginning is the reception of its existence from God. My conception is the moment when God the Creator gives me everything, what I am and have, and I receive it. I receive my soul directly from God, however I receive my body via the mediation of my parents.

Thus it is obvious that all human beings 'are conceived'. But 'because the sin of Adam is passed down to all men', the moment of my conception is not pure, immaculate, but stained with original sin. God on the other hand, forever holy and 'immaculatus', cannot be conceived, as he always was

and possesses everything within Himself. He never had a beginning and has never 'received' anything from anyone.

Mary stands as it were between God and men: she was conceived like all human beings and her conception was the beginning of the existence. But she shares her sinlessness, her virginity, her immaculateness with God.

This is the first grace that characterises her innermost being. When she appears in Fatima, she answers Lucia's question about where she came from: "I am from Heaven". She does not say "I come from Heaven", but "I am from Heaven", as if she wanted to say: it is my essence to be from Heaven, I am more heavenly than earthly. Immaculata Conceptio — the masterpiece of all creation, infinitely closer to God than all angels and saints put together. "This name conceals many mysteries", indeed!

Spiritual reading: from Fr. Stehlin's book: "The Immaculata, Our Ideal", Kolbe Publications 2016)

Chapter: <u>The Mystery of the Immaculata, pp. 113–123</u>

Note: If you find the proposed texts somewhat too long, feel free to read as much as possible within your constraints and do not be put off from praying this novena well. If the book is not available, you can receive an online version via email (write to **director@militia-immaculatae.info**).

Day two

Queen of Heaven and earth

In a family, the parents who love their children strive, to the best of their ability, to fulfil the wishes of their children, as long as such desires are not to their detriment. All the more so God, the Creator and Prototype of earthly parents, wants to fulfil the will of His creatures, as long as that does not cause them harm; that is, provided that this will is in accordance with His Will.

Never and in anything did the Immaculate move away from God's will. In everything she loved God's Will, she loved God, so she is aptly named "Suppliant Omnipotence"; she exerts her influence on God Himself, on the whole universe: she is the Queen of Heaven and earth. In Heaven, all recognize the sovereignty of her love. Instead, that part of the first angels who would not recognize her queenship, lost their place in Heaven.

She is also the Queen of the earth, for the fact that she is the Mother of God. Yet she desires — and is entitled to such desire — to be recognized spontaneously by every heart, to be loved as Queen of all hearts, so that such heart may be purified ever more through her, become immaculate, like her Heart and ever more worthy of union with God, with the love of God, with the Most Sacred Heart of Jesus.

Explanation:

Our act of devotion begins with a profound gaze up--wards to her who stands invisibly before us in all her be-auty, might and motherly love. St. Maximilian wants that we peer deep into her inner-most being so as to realise that a speck of dust stands before a huge mountain. SHE has turned her eyes of mercy towards us in order to "draw us out of darkness into her wonderful light" long before we turn to her with child-like love. Once SHE becomes so important for us that our own ego melts away and we do not waste any more time on our own trifles, but live only towards her, in her and for her, only then do we experience true devotion.

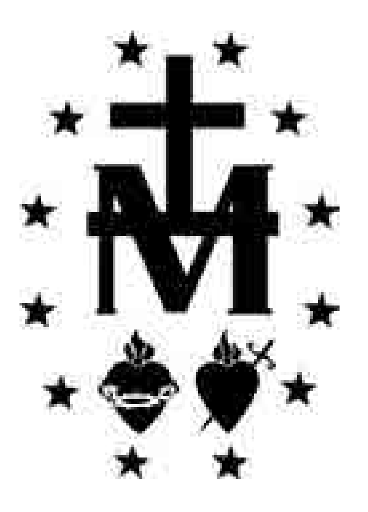
The title of 'Immaculata' allows us to take a profound look at her innermost being, who she really is in the eyes of God, in her eternal being so to speak.

"Queen of heaven and earth" lets us recognise her power over the whole of creation, her ineffable greatness, before which the entire universe shrinks as before the boundless ocean that SHE is. We can never overestima-te Mary's greatness. If we gather together all glory, mi-ght and magnitude that can be mustered in the order of creation and apply these to Mary, then we must think: you are so much greater! How often do we lack in trust because we forget how ineffably great SHE is! God has

laid everything at her feet, everything and everyone! It is also important to consider Mary's eternal beauty and her royal dignity side by side because power on its own wo-uld frighten us and beauty on its own can easily lead to sentimentality. But beauty combined with royal might fills the soul with wonder and awe; and vice versa: power combined with attractive beauty robs the soul of fear and trembling.

Spiritual reading:

Chapter: The Queenship of the Immaculata, p. 133



Day Three

Refuge of sinners

God is merciful, infinitely merciful, but He is also just, infinitely just, so that He cannot tolerate even the smallest sin and must demand its complete reparation. The Dispenser of the most precious Blood of Jesus, which has infinite value and that washes away such sins, is God's mercy embodied in the Immaculate. With good reason, therefore, we invoke her as "Refuge of sinners," of all sinners; even if their sins were most serious and most numerous, even if those sinners had the impression they no longer deserved any mercy. Indeed, any purification of the soul is for her a new confirmation of her title of "Immaculate Conception," and the more a soul is plunged in sin, the more the power of her immaculateness, which makes a soul as pure as snow, is made manifest.

Explanation:

The title of 'Refuge of Sinners' shows plainly who Mary is for us, but also who we are before God, that is to say miserable, unworthy sinners. "If thou, O Lord, wilt mark iniquities: Lord, who shall stand it?" (Psalm 129). Our history, the history of our souls, is a tragic drama of illusion and lies. God loves us infinitely and at every moment He gives us everything out of love, but we hardly ever think of

HIM. Worse even than all indifference and negligence are the thousands of offences that pierce His head and heart like so many thorns. This is our condition — it is impossible to look on the Most Holy Face of God who is "light, and in him there is no darkness".

But now the mighty Queen before whom millions of angels kneel in awe stands before us, and it is SHE who turns to us and opens Her loving arms. Her smile draws me, a miserable worm, to her like a magnet and I know that there is hope here: Spes nostra, salve! Hail, our hope!

Spiritual reading:

Chapter: The Campaign of the Knight of the Immaculata: The Struggle for the Salvation of Souls, p. 53



Day Four

Our most loving Mother

The Immaculata is the Mother of all our supernatural life, for she is the Mediatrix of all graces, indeed the Mother of divine grace, so she is our Mother in the sphere of grace, in the supernatural sphere. Also, she is a most loving Mother, for there is no such loving, such affectionate, such God-filled Mother as the Immaculata, who is all divine.

Explanation:

"So much" means above all, boundless, not comparable with any created love however great. This small phrase "so much" leads us right to the heart of her innermost being. Mary is the Mother of "beautiful love", her entire being is mere devotion and loving mercy, but "so much" that it infinitely exceeds our understanding.

When we penetrate only slightly deeper into Mary's heart, we notice straight away how little we know HER, how little we appreciate HER love and how weak our faith in it is. St. Bernard understands this love when he prays that "never was it known that anyone who fled to Thy protection was left unaided". SHE loves us that much!

This title is perhaps the most beautiful and moving to the heart: “the Mother who loves us so much, so ineffably, so boundlessly”. Everything about Mary speak of love. Kneel before her image, her statue and contemplate Her: her eyes are flames of love; her smiling countenance — an expression of total devotion of a mother for her child, as if nothing else existed for Her on earth. She extends her hands most pure towards our dirty ones so as to draw us upwards into her light. Her feet never tire of running after her lost children everywhere so that she may knock on their doors and implore them to let HER save them.

All this is an expression of her greatest benevolence towards us. Finally behold her immaculate heart that beats for each and everyone with ineffable pangs and pains. She shows compassion for every pain, every suffering soul, every broken heart! And lastly contemplate HER, complete and entire, as She appeared in Guadalupe, Rue de Bac, La Salette, Lourdes, Fatima, etc. Thus contemplate her statue, her painting on your bedroom wall and repeat: “Love! Love only! All love! Mother, you love me so much!”

Spiritual reading:

Chapter: Per Mariam ad Jesum: To Jesus through Mary, p. 99

Day Five

God has willed to entrust the entire order of mercy to you

At times, in a family, the father rejoices when the mother, by her own intervention, holds his hand, which would punish the child, because in that case justice is met and mercy manifested. It is not without reason, in fact, that justice is suspended. In the same way God, not to punish us, gives us a spiritual mother, to whose intercession He is never opposed. That is why the saints have said that Jesus reserved the order of justice to himself, entrusting the entire order of mercy to the Immaculata.

Explanation:

We know the title “Mother of Mercy”. The Immaculata is the mother of the Saviour whose entire work of salvation is a never ending stream of mercy. However, St. Maximilian takes it to a higher level by referring to St. Bernard who links the mystery of Mary particularly to divine mercy. God is just because He is holy. The infinite holiness of God demands that all darkness must give way to eternal light. Sin cannot exist before God. Good must be rewarded, evil must be punished. Justice demands that debt be paid to the last penny. However, the mercy of God consists in not

sparing His own Son, but in sacrificing Him for all of us in order to fulfil the demands of justice. We have sinned — Christ pays our debt. We commit the crime — Christ takes our punishment upon Himself. Now Christ has made a gift of this His most beautiful privilege, the profoundest expression of His love for us, to His Mother as the most precious jewel in her crown. Thus Mary may be all mercy. She leaves judgement and the demands of sanctity and justice entirely up to her Son. She herself is all merciful in everything, nurturing the miserable, grubby wretch that we all are as a mother does.

Spiritual reading:

Chapter: The Significance of the Immaculata in the End Times, p. 215



Day Six

I, an unworthy sinner

At that point, we recognize that we are not immaculate as she is, but sinners. Especially since none of us could possibly claim to have lived up to the present day without committing a sin, but feels guilty of many infidelities. We also say "unworthy" because, in truth, between an unsullied Being and one disfigured by sin there is, in a certain way, an unfathomable difference. Therefore, in all truth we recognize ourselves unworthy to turn to her, to appeal to her, to fall at her feet and entreat her not to let us become similar to proud Lucifer. For that reason, we also say:

I cast myself at your feet, humbly imploring you to take me with all that I am and have, wholly to yourself as your possession and property.

With these words we pray, implore the Immaculate that she deign to welcome us, and we give ourselves up to her completely and in all respects as her children, her slaves of love, her servants, her instruments, in every respect, under any name that any person at any time could possibly still devise. And all that as a possession and property at her full disposal, that she may make use of us and exploit us until we are fully consumed.

Explanation:

After profound contemplation of the Immaculata, her privileges and her relationship with us, we are now in a position to perform the important act of the will which defines the essence of true devotion. I cannot devote myself to someone I do not know and whose relations to me are not clear. Hence the preceding meditations.

But now the onus is on me. I know how right and crucial it is for my salvation that I should freely admit who SHE is according to God's plan from the beginning of time: my mistress, my mother, my queen. But we often hear that 'I am not yet capable of such devotion. I am completely unworthy, surely I cannot consecrate myself to someone to whom I always cause grief and whom I offend so often. May she therefore choose better soldiers to be in her service than such a weakling and traitor as myself.

This is exactly the reason why St. Maximilian uses the phrase 'I, N.N., an unworthy sinner!' The wonderful thing about our Mother is precisely that SHE wishes to take me into her service with the full knowledge of my infinite weakness and my constant failings. She longs so much for the salvation of her children that she makes do with any instrument. After all, she can paint the most beautiful works of art with a broom and build palaces with a dustpan, i.e. the sanctuary of the soul washed in the blood of

Christ. So there are no more excuses: 'I, unworthy sinner!' This also means that I should never forget that left to my own devices I will only suffer failure and defeat, but being united to the Immaculata's I makes a gale force 10 — a gale that thoroughly shakes souls up in order to save them from eternal hell fire.

Spiritual reading:

Chapter: Being a Knight, p. 61



Day Seven

Please make of me, of all my powers of soul and of my body, of my whole life, death and eternity, whatever most pleases you

With these words, we surrender to her our whole being, all the faculties of the soul, namely the intellect, memory and will, all the faculties of the body, all the senses, and each individually, our strengths, health or infirmity. We give to her our entire life with all its features, be they pleasant, sad, or indifferent. To her we offer our death, at any time, in any place, and in any way it shall befall us. We even surrender to her all of our eternity. Indeed, we have the firm hope that only in Heaven shall we belong to her in an incomparably more perfect fashion. Thus, we voice the wish and prayer that she grant that we will become more and more perfectly hers in every aspect.

Explanation:

Hence all our consecrations are always rather an expression of our longing, our striving towards a state which we can never attain here on earth. All the more reason to fix our gaze on eternity; not only because our exile will come to an end then, because we will 'enter into the joy of the

Lord', but also because at that point we will really, truly forever and ever belong to HER: fully owned by our Mother, entirely childlike, our small hearts completely engulfed by the flames of HER loving heart. Then we shall be allowed to completely absorb HER love and mercy within ourselves and love our beloved Saviour as SHE has loved HIM and shall love HIM forever.

Spiritual reading:

Chapter: Dust Rags for the Immaculata, p. 68



Day Eight

If it pleases you, use all that I am and have without reserve, wholly to accomplish what was said of you: "She will crush your head" (Gen 3:15)

In statues and paintings of the Immaculate, we always see at her feet a serpent that wraps the globe between its coils and whose head she, with her foot, is about to crush.

He, Satan, stained with sin, strives to sully all the souls on earth with it. He hates her, who has always been unsullied. He lies in wait for her children at her heel, but in the fight with her, she always crushes his head in every soul that has recourse to her. We implore her to deign to use us, if she wills, as an instrument to crush the proud head of the serpent inside unhappy souls.

Continuing the verse already cited, the Scriptures add: "And thou shalt lie in wait for her heel," and in fact the spirit of evil undermines in a special way those who are consecrated to the Immaculate, because he wants to offend her at least through them. However, his attempts against souls faithfully consecrated always end up in even more ignominious defeat. Therefore, his impotent rage becomes even more violent.

Explanation:

In order to belong to the Mother of God, you have to be hers, her child, her servant, her slave. Thus the prayer of consecration repeats at the beginning the essence of every true devotion to Mary. It is with these words that St. Maximilian defined the knight of the Immaculata who — apart from his personal devotion to Mary for his own sanctification — consecrates himself as a soldier, a knight: I am ready, my mistress.

All around me stand the armies of the devil, everywhere the evil one triumphs so as to lead innumerable souls into damnation. Facing him stands YOU alone who have received the grace to crush his head. And it is precisely for this mortal combat, for this cruel, decisive battle that I put myself at your disposal: do with me what thou wilt. You are the serpent crusher, but you can only really crush Satan's head if you have children who are under your orders, whose hands, feet, spirit and heart you can use to end his dominion on earth, to chase him from the throne he has erected in so many souls.

Spiritual reading:

Chapter: The Militia Immaculatae and the Great Secret of Fatima (part 1), pp. 236–243

Day Nine

"You alone have destroyed all heresies in the whole world" (Office of the Blessed Virgin Mary)

The words "You alone have destroyed all heresies in the whole world" are taken from the divine Office which the Church requires priests to recite with regard to her. The Church speaks of "heresies," not "heretics," because she, Mary, loves them and on account of this love wants to free them from the error of heresy. It also reads: "all," without exception. "You alone," because she suffices. God, in fact, belongs to her1, with all the treasures of grace, graces of conversion, and of sanctification of souls. "In the whole world": no corner of the earth here is excluded. In this section of the act of consecration, we implore her to make use of us to destroy the whole body of the serpent, that is to say the most diverse heresies that hold the world captive.[1]

[1] That is to say that God has given Himself to Her with all his treasures of grace, that He never refuses Her anything. Even though Mary is nothing of herself, God has, in his infinite mercy, bestowed everything, that He ever wished to give to mankind, first of all on Mary so that she may pass his treasures on to us in her capacity of spiritual Mother and Mediatrix of all Graces.

Explanation:

The devil becomes incarnate so to speak, he appears under different forms and guises. The Church herself often prays this line (8th antiphon of Matins on Marian feasts) and relates it to all movements that have fallen away from the true faith and try to lead souls astray from the true path. St. Maximilian puts a strong emphasis on the extent of Mary's role in overcoming heresies.

Perhaps we could elaborate a little more on the Greek origins of this word: 'haeresis' means 'cutting away' and 'separation'. Whatever separates mankind from God, whatever separates it from the tree of life, the Immaculata has already overcome and destroyed it. There is nothing worse to cut men of goodwill off from God's grace and separate them from the source of life than today's modernism, 'the melting pot of all heresies'.

Are we not often saddened and disheartened when we witness the continuing downward trend, the still more cruel separation from Christ's truth, way and life?

All the more reason to adopt this phrase as a short prayer: You alone! Yes, the Immaculata is our last resort, the surest victory: “My immaculate heart will triumph in the end!”

Spiritual reading:

Chapter: The Militia Immaculatae and the great secret of Fatima (Part 2), pp. 243–247

Day Ten

Let me be a fit instrument in your immaculate and merciful hands for introducing and increasing your glory to the maximum in all the many strayed and indifferent souls

On earth, we see so many unhappy, misguided souls who do not even know the purpose of their life, who love many short-lived goods instead of the only good, God. Many of them are even indifferent to the most sublime love. We want to introduce and increase to the maximum the glory of the Immaculate in these souls and we beseech her to make us useful tools in her immaculate and merciful hands, not to let us hamper her; to drive us even by force in case we were to refuse to obey her.

Explanation:

Here true devotion is defined even more precisely. Here lies the difference with other forms of true devotion (among others, the one according to St. Louis de Montfort).

This devotion aims at our neighbour, at the lapsed and lukewarm souls, at the "heretics, schismatics, unbelievers, Jews, especially the freemasons". It is love of neighbour that wishes these men only happiness and thus the turning away from the wide path that leads down the eternal abyss.

In order for us to avoid being useless instruments that are more likely to rot than to serve, SHE has to “do it”: YOU do it, Immaculata! You know your naughty, disobedient child. You know that I get everything wrong as soon as I forget that I should let you guide me in everything. Force me, I beg you. Hold my hand even tighter when I want to tear myself away at my peril.

Spiritual reading:

Chapter: The Secret of Sure Victory: Being Subject to Our Lady, p. 162



Day Eleven

Extend as far as possible the blessed kingdom of the Most Sacred Heart of Jesus

The Most Sacred Heart of Jesus is the love of God toward mankind. His Kingdom is the domain of this love in the hearts of men, the love that Jesus manifested in the manger, throughout His life, on the Cross, in the Eucharist, and in giving us His own Mother as our Mother; and He wants to kindle this love in the hearts of men. To infuse and to enhance the glory of the Immaculate, to conquer souls over to her, means to win souls over to the Mother of Jesus, who introduces the Kingdom of Jesus into them.

Explanation:

The goal of all Marian veneration is adoration of God, expansion of the kingdom of Christ, triumph of eternal truth, triumph of God's eternal love that has manifested itself in the Most Sacred Heart of Jesus. We should meditate often on St. Maximilian's commentary in order to experience His majesty. The Most Sacred Heart of Jesus IS love of God for mankind. You cannot sum up the essence and significance of the Sacred Heart devotion more succinctly.

Thus we will never make the mistake of playing off Marian veneration against worship of Our Saviour.

'Through Mary to Jesus!' Whoever utters the word 'Mary', receives the word 'Jesus' as an echo in return. These words invite us to join the Immaculata in contemplation of Our Saviour's every word that falls from His lips, of each of His miracles, but above all of His suffering and death on the Cross. And all Christ's miracles and glories make up HIS MOST SACRED HEART!

Spiritual reading:

Chapter: For the Greatest Glory of God, p. 78

Day Twelve

Wherever you enter you obtain the grace of conversion and growth in holiness, since it is through your hands that all graces come to us from the Most Sacred Heart of Jesus

The Immaculata is "Suppliant Omnipotence." Each conversion and each sanctification is the work of grace, and she is the Mediatrix of all graces. So she alone is enough to beseech and to distribute all the graces, whatever grace. During the manifestation of the Miraculous Medal, Blessed Catherine Labouré saw the rays that shone forth from the precious rings that the Immaculata wore on her fingers. Such rays symbolize the graces that the Immaculata generously bestows upon all those who want them. Even Ratisbonne, in the vision he had, speaks of the rays of graces.

Explanation:

All prayers, sacrifices and actions of the knight consist in guiding souls to the Immaculata and in bringing the Immaculata to souls so that SHE may enter into their lives.

Once the Mediatrix of all Graces has entered, she will transform the robber's cave into a sanctuary. Then a cold, empty and dark grave will turn into a shining home full of love and joy.

However small the part we play in the salvation of souls may seem, we should be firmly convinced that nothing we do is ever unimportant and insignificant in HER eyes. Even our little trifles (a pathetic ejaculation, the distribution of a Miraculous Medal) actually have a great significance: to prepare the way for HER to enter into souls. How, when, where, through whom — that is her business, not ours. If, however, we are not convinced of the effectiveness, often verging on the miraculous, of our miserable apostolate, then we will lack motivation sooner or later to be her willing instru-ments always and everywhere.

Spiritual reading:

Chapter: Mediatrix of all Graces, p. 126

Day Thirteen

Allow me to praise you, O Sacred Virgin. Give me strength against your enemies

But who is her enemy? All that is sullied by sin, which does not lead to God, which is not love; it is all that comes from the infernal serpent, who is a lie, and from him alone: all our faults, then, all our sins. We beseech her to give us strength against them. In fact, all devotions exist only for that; that is why there is prayer; for that there are the holy Sacraments: namely, to obtain the strength to overcome all obstacles in our path to God, in ever more ardent love, in becoming like God, uniting with God Himself.

Just as we came from God through creation, so too we return to God; all nature speaks to us of that, and wherever we turn our gaze, we see that an action has an equal and opposite reaction, as an echo of God's activity, even of His activity in creation. On this return path of reaction, a creature endowed with free will runs into difficulties and adversities, which God allows in order to increase even more the impetus with which such creature tends toward Him.

To obtain sufficient strength to achieve that goal, however, this creature must pray, implore such strength from

the One who is the source of all energy and who looks to the efforts of His own creatures lovingly, wishing that they sincerely want to come to Him, sparing no assistance toward them. And even if such creatures, such dear children of His, happened to stumble along the way, to fall, to be sullied, to become dirty, this loving Father cannot possibly sit back before their misfortune. He sends His only begotten Son, who with His life and His teaching shows them a clear and safe way. With His Most Holy Blood, which has infinite value, He washes away the dirt and heals the wounds. And lest the soul lose hope because of fear, for violating divine justice, God sends the One who is the personification of His love, the Bride of the Spirit of motherly love, the Immaculate, all beautiful, without stain (even though she is the daughter of a human being), sister of human beings, and appoints her to distribute generously his mercy toward souls. He appoints her Mediatrix of the graces merited by His Son, Mother of grace, Mother of the souls that are reborn through grace.

Spiritual reading:

Chapter: The Task of the Militia Immaculatæ in our Time, p. 262

5. CEREMONY OF RECEPTION INTO THE MILITIA IMMACULATAE

Reception preferably takes place on a Marian feast.

Opening Hymns

1/ one of the Holy Ghost hymns: 'Veni Creator Spiritus', ‘Veni Sancte Spiritus’ or 'Come, Holy Ghost' etc.

2/ one of the hymns to the blessed Virgin Mary: Ave Stella Maris or others.

Veni Creator Spiritus

Veni, Creátor Spíritus,
Mentes tuórum vísita,
Imple supérna grátia
Quae tu creásti péctora.

Qui díceris Paráclitus,
Altíssimi Donum Dei,
Fons vivus, ignis cáritas,
Et spiritális únctio.

Tu septifórmis múnere,
Dígitus paternae déxterae,
Tu rite promíssum Patris,
Sermóne ditans gúttura.

Accénde lumen sénsibus,
Infúnde amorem córdibus,
Infirma nostris córporis
Virtúte firmans pérpeti.

Hostem repéllas lóngius,
Pacémque dones prótinus,
Ductóre sic te praévio
Vitémus omne nóxium.

Per Te sciámus da Patrem,
Noscámus atque Fílium,
Teque utriúsque Spíritum
Credámus omni témpore.

Deo Patri sit glória,
Et Fílio, qui a mórtuis
Surréxit, ac Paráclito,
In saeculórum saécula.
Amen.

Ave Maris Stella

Ave Maris Stella
Dei Mater Alma,
Atque semper Virgo,
Felix cæli porta.

Sumens illud Ave,
Gabrielis ore,
Funda nos in pace,
Mutans Hevae nomen.

Solve vincla reis,
Profer lumen caecis,
Mala nostra pelle,
Bona cuncta posce.

Monstra te esse Matrem
Sumat per te preces,
Qui pro nobis natus,
Tulit esse tuus.

Virgo singularis,
Inter omnes mitis,
Nos culpis solutos,
Mites fac et castos.

Vitam praesta puram,
Inter para tutum,
Ut videntes Jesum,
Semper collaetemur.

Sit laus Deo Patri,
Summo Christo decus,
Spiritui Sancto,
Tribus honor unus.
Amen.

Allocution by the priest

At this point the priest can give a short allocution in which he explains the consecration to the Immaculata, praises the resolution to make it and encourages the applicants to live it.

Renewal of baptismal promises

Priest: On the day of our Baptism we renounced Satan, his works and the world. We promised to serve God faithfully in His holy Catholic Church. Let us renew these sacred baptismal vows. And so I ask you: Do you renounce Satan? **R:** We do.

Priest: And all his works? **R:** We do.

Priest: And all his pomps? **R:** We do.

Priest: Do you believe in God, the Father almighty, Creator of heaven and earth? **R:** We do believe.

Priest: Do you believe in Jesus Christ, His only-begotten Son, Our Lord, who was born of the Virgin Mary, suffered, died and was buried? **R:** We do believe.

K: Do you believe in the Holy Spirit, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body and life everlasting?

R: We do believe.

K: Let us therefore pray to God the Father in the words that Our Lord Jesus Christ taught us: *Our Father…* .

Blessing and imposition of the Miraculous Medal

(from the Rituale Romanum)

V. *Adjutorium nostrum in nomine Domini.*

R. *Qui fecit coelum et terram.*

V. *Dominus vobiscum.*

R. *Et cum spiritu tuo.*

V. *Oremus. Omnipotens et misericors Deus, qui per multiplices Immaculatæ Mariae Virginis apparitiones in terris mirabilia jugiter pro animarum salute operari dignatus es: super haec numismatis signa, tuam bene + dictionem benignus infunde; ut pie haec recolentes ac devote gestantes et illius patrocinium sentiant et tuam misericordiam consequantur. Per Christum Dominum nostrum.* **R.** *Amen.*

The priest sprinkles the Medals with holy water and places them individually upon each person requesting enrollment, praying as follows:

V. *Accipe sanctum Numisma, gesta fideliter, et digna veneratione prosequere: ut piissima et immaculata caelorum Domina te protegat atque defendat: et pietatis suae prodigia renovans, quae a Deo suppliciter postulaveris, tibi misericorditer impetret, ut vivens et moriens in materno ejus amplexu feliciter requiescas.* **R.** *Amen.*

After all are invested the Priest prays:

V. *Kyrie, eleison.*

R. *Christe. eleison. Kyrie, eleison.*

V. *Pater noster… (continues silently until the words…) Et ne nos inducas in tentationem.*

R. *Sed libera nos a malo.*

V. *Regina sine labe originale concepta.*

R. *Ora pro nobis.*

V. *Domine, exaudi orationem meam.*

R. *Et clamor meus ad te veniat.*

V. *Dominus vobiscum.*

R. *Et cum spiritu tuo.*

V. *Oremus. Domine Jesu Christe, qui beatissimam Virginem Mariam matrem tuam ab origine immacu-latam innumeris miraculis clarescere voluisti, concede: ut ejusdem patrocinium semper implorantes, gaudia consequamur aeterna: Qui vivis et regnas cum Deo Patre in unitate Spiritus Sancti, Deus, per omnia saecula saeculorum.* **R.** *Amen.*

Act of Consecration to the Immaculata

O Immaculata, Queen of heaven and earth, refuge of sinners and our Mother who loves us so much and to whom God has entrusted the entire kingdom of mercy!

I, N.N., an unworthy sinner, cast myself down at your feet and implore you with all my heart: deign to accept me utterly and entirely as your possession and your property. Do what you will with me, with all the faculties of my soul and my body, with my whole life, with my death and my eternity.

Dispose of me as it pleases thee, so as to fulfill what is said of thee: "She will crush the head of the serpent," and also: "Thou alone hast vanquished all heresies throughout the world."

Make me an instrument in your immaculate and merciful hands to serve thee, so as to increase as much as possible thy honor in so many tepid souls that have fallen away from the faith and thus to extend the kingdom of the Sacred Heart of Jesus. For upon whatever place you enter, you implore the grace of conversion and sanctification, for all graces come to us from the Sacred Heart of Jesus only through thy hands.

Grant to me to praise thee, O most Blessed Virgin,
Give me strength against thine enemies.

Ejaculatory prayer of the M.I.

O Mary, conceived without sin, pray for us who have recourse to thee, and for all those who do not have recourse to thee, especially for the Freemasons and for those who are commended to thy care.

Blessing of the priest and Final Hymn to Our Lady.

Signing of the certificate of enrollment in the M.I.


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